

### From the National Capital

*Visiting the Sick.* Much of my time the last two months has been spent in visiting the sick. If I mistake not, I have not found so many people sick at the same time since I have lived here. Sister Susie Kline was at the Sibley Hospital for some time but is now out again. Three sisters from Listie, Pa., are at the Garfield Hospital. I can not now recall their names, but I have paid them one visit and expect to call again soon. While visiting them I noticed one lady, a stranger, going from cot to cot with words of cheer and comfort and with a smile on her face that made me think of the words of our Savior "I was sick . . . and ye came unto me." If we really love Jesus, why should we not call on the stranger at such places? Why confine our visit simple to those we know?

*Another Way of Helping.* I like to gather up illustrations, the more of them the better, to use in my preaching and teaching. I mean illustrations from life, personal incidents, experiences, special providences etc. I like to get these things direct from the persons themselves, and not "second handed."

I like especially to gather up the supernatural in our lives. Brethren and sisters, please be free to write me any thing on these lines. It will do good and it will be appreciated. These things may grow into book form by and by. We will wait and see.

*Financial Help.* Perhaps I should say something once more about our needs from a financial point of view. Our friends, will please bear in mind the fact that we are not yet self supporting. We still need your assistance. Look up the monthly reports as made in EVANGELIST thru Brother Cassel and you will see that the contributions from Washington city are praiseworthy, and yet they are insufficient to meet the expenses. If our friends will continue their support thru the present year, and the Lord will bless the work in the same proportion as He has done during the past year, we will be almost, if not altogether, on a self-supporting basis, so far as current expenses are concerned. For some time we have been considerably pressed financially; we have told the Lord about it, but at this writing I have been impressed to tell it once more to the people. "He is faithful that promised" and in His own good time and way will bring it to pass. Pray for us.

W. M. LYON.

315 9th St., S. E.

### WHOSE IS THIS IMAGE?

L. G. WOOD

"And he said unto them, whose is this image and superscription? They say unto him Caesar's. Then saith he unto them, render therefore unto Caesar the things which are Caesar's and unto God the things that are God's.—Matt. 22:20, 21.

The text is the recorded words of the Son of God, in answer to a query of the Pharisee's disciples and the Herodians, i. e., "is it lawful to give tribute unto Caesar or not?" They were sent to Christ by the Pharisee counsel and their purpose was (as stated in the record) to entangle him in his talk.

Here we have a beautiful demonstration of the omniscience and also the justice of God as manifested in his Son. This was one of the many unsuccessful attempts of man's device to thwart the purpose and subdue the wisdom of God, but the "Prophet of Nazareth" was more than equal to the occasion. The text is first an interrogation, and second an imperative sentence, and it was a conclusive answer to the question, but evidently not to the satisfaction of the questioners, for there was nothing in it that would comfort them in their political strait, and their purpose of entangling was also defeated. Notice origin of this taxing. And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed (or enrolled.)" Luke 2:1. And each one was to go to his own city, i. e., city of his ancestors. This decree went out before the angels began to sing over the Judean hills, that sweet strain of "Peace on earth." The Roman Governor in sending out this decree, (tho unconscious of it) was paving the way for the greatest governor that ever blessed the earth with his presence. The unconscious Caesar in this instance was furnishing the outward, or surface motive for the fulfillment of God's purpose in man's redemption, but the deeper and underlying motive of the journey to Bethlehem of Joseph and Mary, was that in the economy of God, the fulness of time had come that the sacrificial offering of the broken law could not avail for man's sin. So "God sent forth his Son, made of a woman made under the law, to redeem them that were under the law that we might receive the adoption of sons." Gal. 4:4. And so the taxing continued and is still continued unto this day. And with this taxing there was a growing dissatisfaction upon the part of the people being taxed. This dissatisfaction was not peculiar to the Jews, neither was it peculiar to the age in which Caesar Augustus issued decrees. We do not condemn a just taxation, but taxation without representation was one of the causes of one of this nation's early wars. Whether or not the world was represented in Rome we do not say. One thing is evident, there was a great dissatisfaction among the people, and with the prejudice of the Pharisees they seemed to have an intense hatred even for the publican's, (tax collector.) When Christ stood under the sycamore tree and said "Zaccheus, come down, I must abide at thy house," they all murmured and said, "he has gone to be guest with a man that is a sinner." By their words and actions they condemned the Son of God for condescending to dine with a publican. Matthew also was a publican and when Christ sat at meat at his house the Pharisees rebuked him for eating with publicans and sinners. So their attitude toward publicans was very unpleasant.

It is evident that the Pharisees and Herodians had a two fold purpose in coming to Christ with their question, first, to obtain a decision from him on their paramount, political issue; second, to "entangle him in his

talk." If he would pass a decision upon the issue in their favor, they evidently expected a benefit from his popularity, for he was at this time just leaving the popular stage of his ministry and entering that of oppression. May we conjecture a little. If he had said yes it is lawful to give tribute unto Caesar, by such a decision (from their point of view) he would have committed himself, and become a legal subject of Caesar's, and as a result debarred himself of setting up a kingdom of which he had previously taught as his mission and of course they would have continued to regard him as an enemy to themselves, but if he had said, No it is not lawful to give tribute unto Caesar, they would have endeavored to make use of his decision and if possible throw off the Roman yoke of taxation, but if impossible to do so, they could then use his decision as a means to put the entire Roman Empire, Caesar and all upon his track, but Christ knowing their hypocrisy did not answer by saying "yes" or "no" neither did he evade the question, but he deepened their question by asking them one to a depth of real wisdom from which he could, and did answer it distinctly and in the way of real justice to all classes of people and in all time to come, and that too in a way that defeated their purpose, and still left the "Word of the Lord not bound." "Shew me the tribute money" said Christ, and they brought him a penny, Whose is this image and superscription? they say unto him Caesar's. Then said he unto them. Render, therefore unto Caesar the things which are Caesar's and unto God the things that are God's.

Christ once sent Peter with hook and line to the water to catch a fish and that out of its mouth was to be taken the tribute money for both of them. Notwithstanding these great echoes of his justice, there came a time when he was brought before Pilate as recorded by Luke. 23:2. They accused him of "perverting the nation and forbidding to give tribute to Caesar, and saying that he himself is Christ a King," a false accusation as concerning the tribute, but it would serve their purpose of increasing the wrath of the Roman soldiers. Finally the Jews passed the death sentence upon him and the Romans executed it. So these two powers joined hands and that against the Son of God. Nevertheless even in this God's purpose was being wrought and man's redemption revealed.

Let us notice the tribute that our boasted Christian nation is paying daily. The greatest Caesar that we know anything about, is the Caesar that we have helped to make, and it is evident that there are many in this fair land of ours, yea, also many who are professed Christians who are supporting him and also working for an unlawful expansion of his power and influence, and what shall we call his name? We will give him a double name, first "prejudice," second "public-sentiment," and his decree has gone out that all the world is to be taxed, and his publicans are stationed all over this country, even